

Rasulullah ﷺ Ki Aakhiri Vasiyate

Mufti Taqi Usmani (db)

Islahi Khutbat Hindi/12 (106-120) se
Khulase ka lipyantaran kiya he.



Bismillahirrahmanirrahim

VAFAT VALI BIMARI ME LIKHNE KE LIYE THAL MANGVANA

Ye rivayat Hajrat Ali (rd) se bayan ki gayi he. Is rivayat me vo Rasulullah ﷺ ki vafat ki bimari ka vakiya bayan farma rahe he. Aap ﷺ ki ye bimari kayi din tak jari rahi aur un dino me Aap ﷺ masjide Nabvi me tashrif na la-sake. Aakhiri din jab Aap ﷺ ke intekal ka waqt karib tha us waqt ka vakiya Hajrat Ali (rd) bayan farma rahe he.

Vo ye ki jab Aap ﷺ ki tabiyat jiyada na-saaz ho gayi to Aap ﷺ ne mujhse farmaya ki ae Ali! Mere pas koyi thal le-aavo,

jisme vo baat likhdu ki jiske baad meri ummat gumrah naho. Us zamane me kagaz ka itna jiyada rivaj nahi tha,



isliye kabhi chamde par likhliya, kabhi ped ke patto par likhliya, kabhi haddiyo par likhliya, kabhi mitti ke bartan par likhliya. Chunanche Aap ﷺ ne Hajrat Ali (rd) se likhne ke liye thal mangvaya.

RASULULLAH ﷺ KI AAKHIRI VASIYATE

Hajrat Ali (rd) farmate he ki us waqt Rasulullah ﷺ ki tabiyat itni jiyada na-saaz thi ki mujhe ye andesha huva ki agar me likhne ke liye koyi chiz talash karne jaunga to kahi mere pichhe hi Aap ki ruh parvaaz na-kar jaye isliye mene Rasulullah ﷺ se kaha ki Aap jo kuchh farmayenge, me usko yaad rakhunga aur baad me usko likh lunga.

Hajrat Ali (rd) farmate he ki us waqt Rasulullah ﷺ ka sar مبارک mere ba-juvo ke bich tha. Us waqt Aap ki zaban



mubarak se jo kalimat nikal rahe the ve ye the “Namaz ka khayal rakho, Zakat ka khayal rakho aur tumhari Milkiyat me jo gulam aur baandiya he, unka khayal rakho, aur ashhadu allaila-ha illallahu va ashhadu an-na muhammadan abduhu va rasuluhu ki gavahi par kayam raho, jo shakhs is gavahi par kayam rahega Allah taala jahannam ko us shakhs par haraam farma denge.”

Ye nasihate Rasulullah ﷺ ne aakhiri waqt irshad farmayi.

Upar ka vakiya khud Hajrat Ali (rd) ne bayan farmaya, isme kayi baate samajhne ki he.

Pehli Baat - Issi tarah ka ek vakiya Hajrat Umar (rd) ke saath bhi pesh aaya tha. Ye vakiya jiska zikar Hajrat Ali (rd)



ne farmaya, ye khas us din ka vakiya he jis din Rasulullah ﷺ ka intekal huva, aur Hajrat Umar (rd) ke saath intekal se teen din pehle aisa hi vakiya pesh aaya tha.

Us din bhi Rasulullah ﷺ ki tabiyat bozal aur na-saaz thi aur Hajrat Umar (rd) Aap ke pas the. Aap ﷺ ke chacha Hajrat Abbas (rd) bhi karib the. Us waqt bhi Aap ne un Hajraat se farmaya tha ki koyi kagaz vagairah le-aavo taaki me aisi baat likhdu jiske baad tum gumrah naho.

Hajrat Faruke Aazam (rd) ye dekh rahe the ki Sarkare Do Aalam ﷺ ki tabiyat jiyada na-saaz he aur is halat me agar aap kuchh likhvane ki mashakkat

uthayenge to kahi Aap ki tabiyat aur jiyada kharab naho jaye.



Is wajah se Hajrat Umar Faruk (rd) ne arz kiya ya Rasulullah! Allah taala ki kitab hamare pas maujud he aur aap pehle hi bahut-se irshadat bayan farma chuke he, isliye ye mashakkt uthane ki zarurat nahi.

Ye vakiya jo Hajrat Faruke Aazam (rd) ke saath pesh aaya tha. Isko shiyaaon ne ek pahad bana liya aur iski buniyaad par Hajrat Faruke Aazam (rd) par ye ilzaam lagaya ki Allah ki panaah! Unhone Rasulullah ﷺ ko vasiyat likhne se roka aur dar-hakikat Rasulullah ﷺ ye vasiyat likhvana chahte the ki mere baad Hajrat Ali (rd) ko khalifa banaye magar Hajrat Faruke Aazam Aap ﷺ ki is mansha ko

samaz gaye isliye unhone
bich me aakar Aap ko is
vasiyat likhne se manaa
farma diya aur rukavat daal di,



jiske natije me Rasulullah ﷺ khilafat ki
vasiyat na likhva sake.

Is vakiye ko buniyaad banakar shiyao
ne Hajrat Faruke Aazam (rd) ke khilaf
tohmato ka ek tufaan khada kar diya.

Halaki baat sirf itni thi ki Hajrat Faruke
Aazam (rd) ne ye dekha ki aisa naho ki
likhne ki mashakkat ki wajah se Aap ki
tabiyat aur jiyada kharab ho jaye.

Aur vo ye bhi jaante the ki agar koyi
bahut aham baat likhni hogi to sirf mere
kehne ki wajah se Aap ﷺ us baat ko bayan
karne se nahi rukenge.

Hakikat ye he ki Rasulullah ﷺ ko agar
koyi baat bayan karni hoti aur us baat ko

Aap jaruri bhi samazte to kya sirf Hajrat Faruke Aazam (rd) ke manaa karne ki wajah se us baat ko bayan karne se ruk jate? Aap ﷺ ne to haq baat pahunchane me kisi bade se bade insaan ki bhi parvah nahi ki.



Ye himakat aur gumrahi ki baat he jo in shiyaaon ne ikhtiyar ki he.

Aur dusri taraf issi tarah ka vakiya Hajrat Ali (rd) ke saath bhi pesh aaya ki Rasulullah ﷺ ne Hajrat Ali (rd) se farmaya tha ki thal le-aavo taaki me kuchh likhva du.

Lekin Hajrat Ali (rd) farmate he ki us waqt Rasulullah ﷺ ki tabiyat itni na-saaz thi ki mujhe andesha huva ki agar me likhne ke liye thal lene jaunga to mere pichhe kahi Aap ki ruh parvaaz na kar

jaye isliye vo bhi likhne ke liye
koyi chiz nahi laye. Ab
dekhye ki Hajrat Ali (rd) ne
bhi vohi kaam kiya jo Hajrat
Faruke Aazam (rd) ne kiya tha.



Isliye agar Hajrat Faruke Aazam (rd) par
koyi aitraaz hota he to Hajrat Ali (rd) par
bhi aitraaz hota he.

Balki Hajrat Ali (rd) par aitraaz jiyada
hota he kyuki Hajrat Faruke Aazam (rd)
ke saath jo vakiya pesh aaya vo intekal se
teen din pehle pesh aaya aur us vakiye ke
baad teen din tak Aap ﷺ duniya me
tashrif farma rahe.

Isliye agar koyi jaruri baat likhvani thi to
Aap baad me bhi likhva sakte the. Aur
Hajrat Ali (rd) ke saath jo vakiya pesh
aaya vo thik intekal ke waqt pesh aaya
aur us vakiye ke fauran baad Aap ﷺ ka

intekal ho gaya. Isliye agar us vakiye se Hajrat Faruke Aazam (rd) par aitraaz ho sakta he to Hajrat Ali (rd) par jiyada ho sakta he.



DONO BUZRUG SAHABA NE SAHI AMAL KIYA

Baat darasal ye he ki dono buzrugo ne vohi kaam kiya jo ek jaanisaar Sahabi ko chahiye tha. Dono ye dekh rahe the ki Rasulullah ﷺ ki tabiyat na-saaz he. Ham aur aap us waqt ki halat ka andaaza bhi nahi kar sakte jo us mauke par Sahaba Kiram par Aap ﷺ ko bimar dekhkar guzar rahi thi. Ye ve Hajraat Sahaba Kiram the jo Aap ﷺ ke ek saans ke badle hazaro zindagiya kurban karne ke liye taiyar the. Aap ﷺ ki bimari aur Aap ki taklif un Hajraat ke liye ruh ko tadpane vali thi.

Isiliye un dono Hajraat ne vohi kaam kiya jo ek jaanisar Sahabi ko karna chahiye tha.



Vo ye ki aise mauke par Sarkare Do Aalam ﷺ ko jaha tak mumkin ho taklif se bachaya jaye aur ye dono Hajraat jaante the ki Aap ki saari zindagi Allah taala ke deen ka paigam pohchane me aur failane me kharch huyi aur koyi jaruri baat aisi nahi he jo Aap ﷺ ne khule shabdo me bayan na farmadi ho. Isliye koyi aisi baat nahi he jisko issi waqt likhvana jaruri ho. Aur agar koyi baat aisi hogi bhi to ham usko zabani sunkar yaad rakhenge.

Fir saath hi is Hadees me ye bhi aa-gaya he ki aap jo baate likhvana chahte the ve ussi waqt irshad bhi farmadi. Jiski wajah se pata chal gaya ki aap kya likhvana

chah rahe the aur vohi baate
Hajrat Ali (rd) ne rivayat
farmadi jiske natije me ye
baat saamne aa-gayi ki ve
baate jinki Aap ﷺ bar-bar takid farma
chuke the usiko aur jiyada takid ke saath
hamesha ke liye mehfuz karne ki khatir
likhvana chah rahe the, chunanche aap
ne farmaya ab namaz ki takid aur zakat
ki takid aur gulamo ke saath achchhe
suluk ki takid koyi nayi baat nahi thi
lekin sirf isliye baate bayan farmayi taaki
ummat ko pata chal jaye ki Aap ﷺ ne
duniya se jate-jate jin baato takid
farmayi ve ye thi.



Isliye na khilafat ka koyi masla tha aur
na hi apne baad kisi ko jaanashni
banane ka mamla tha.

Baharhal Shiyao ne Hajrat Faruke

Aazam (rd) ke khilaf aitraazo ka jo tufan khada kiya tha uska is Hadees se bilkul khatma ho jaata he kyuki



Hajrat Ali (rd) ke saath vohi mamla pesh aaya jo Hajrat Faruke Aazam (rd) ke saath pesh aaya tha.

Dusri Baat - jo is Hadees se malum huyi vo ye ki Rasulullah ﷺ ne Hajrat Faruke Aazam (rd) ke vakiye me kagaz mangvaya aur Hajrat Ali (rd) ke vakiye me thal mangvaya, lekin ye dono Hajraat ye chize nahi laye. Ab ba-jahir dekhne me ye nazar aata he ki Rasulullah ﷺ ke hukam ki tamil nahi huyi lekin tamil na hone ki vajah Allah ki panah! Ye nahi thi ki Sarkare Do Aalam ﷻ ke hukam ki koyi ehmiyat nahi samzi, balki vajah ye thi ki ye Hajraat

jaante the ki agar is waqt koyi chiz likhne ke liye layenge to Rasulullah ﷺ ki tabiyat par aur jiyada boz hoga.



Isse malum huva ki agar apna bada koyi kaam karne ko kahe aur chhote ye dekhe ki is kaam se unko taklif hogi aur usse unki tabiyat par boz hoga to bade ko taklif se bachane ke liye chhote ye keh de, ki is kaam ko dusre waqt ke liye taal de, to isme na to koyi nafarmani he aur nahi isme koyi be-adbi he.

Balki adab aur muhabbat ka takaza hi ye he ki unki rahat ka aur unki sehat ka khayal kiya jaye.

Teesri Baat - jo is Hadees ko bayan karne ka asal maksad he. Ve nasihate he jo Rasulullah ﷺ ne is mauke par irshad farmayi aur jin baato ki takid farmayi.

Isse ye malum hota he ki saari
zindagi din ke jo ehkam Aap
bayan farmate rahe aur jo
talimat logo ke saamne failate
rahe unka khulasa ve baate he jo Aap
ne duniya se jaane ke waqt irshad
farmayi.



ek aur Hadees jo Hajrat Ali (rd) se bayan
ki gayi he, jisme Aap ne farmaya ki
aakhiri waqt me jab Aap ki aavaaz
aahista ho gayi to mene Aap ke munh
par kaan lagakar suna to aakhiri waqt
tak Aap ki zaban mubarak par ye alfaaz
the namaz ka khayal karo aur apne
maatehato ka khayal karo.

NAMAZ AUR MAATEHATO KE HUQUQ KI EHMIYAT

Isse malum huva ki Sarkare Do Aalam
ko tamam deen ke ehkaam aur talimat

me jin chizo ka sabse jiyada ehtimam tha vo Allah ke haqo me namaz thi.



Ek aur rivayat se malum huva ki Allah taala ke jin huquq ka sabse jiyada ehtimam tha, ve do tarah ke huquq the, ek Jaani aur ek Maali. Jaani huquq me namaz aur Maali huquq me zakat.

Aur Bando ke huquq me gulamo aur khadimo aur naukaro aur maatehato ke huquq.

Isliye Rasulullah ﷺ ko fikar aur chinta ye thi ki kahi meri ummat mere baad deen ke in ehkam me kotahi na kare kyuki Aap ﷺ jaante the ki inme kotahi ka natija tabahi he, jahannam he aur Allah taala ka azaab he. Isliye duniya se jate waqt Aap ﷺ ne inki takid farmadi.

AAKHIRAT ME NAMAZ KE BARE ME SABSE PEHLE SAWAL HOGA

Quran aur Hadees namaz ki takid se bhare huye he, jagah-jagah bar-bar irshad farmaya gaye he.



Hadees sharif me aata he ki aakhirat me sabse pehle namaz ke bare me sawal hoga. Namaz ke bare me hisab hoga ki kitni namaze padhi, kitni namaze chhodi, kitni namaze kaza karke padhi. Aakhirat ki taiyari ke liye sabse pehla kaam ye he ki insaan sabse pehle apni namaz ka hisab lagaye ki mere jimme koi namaz baaki he ya nahi?

MUKHTASAR TAUBA KA TARIKA

issi wajah se hamare buzrugo ka tarika ye he ki jab koi shakhs unke pas “islahi talluk” (yani apne ko sudharne ka talluk) kayam karne ki garaj se aata he. ya unse

baiat karta he to sabse pehle
“tauba ko pura karne” ki
taalim di jaati he.



ek mukhtasar tauba hoti he aur
ek tafsili tauba hoti he. mukhtasar tauba
ye he ki “salatuttauba” ki niyat se do
rakat nafil padhe aur fir bahut hi aajizi
aur inkisaari ke saath Allah taala ke
saamne apne tamam pichhle gunaho se
tauba kare ki ya Allah! Mujhse pichhli
zindagi me jitne gunah huye he, chhote
ho ya bade, aur jitne faraiz, wajibat
mujhse chhute he, me aapse un sabki
maafi maangta hu. sabse tauba aur
istigafar karta hu. ae Allah! Mujhe maaf
farma dijiye aur meri tauba kabul farma
lijiye. ye “mukhtasar tauba” he.

PICHHLI NAMAZO KA HISAB

Mukhtasar tauba karne ke baad fir tafsili

tauba kare. Tafsili tauba ka matlab ye he ki guzre zamane me jo galtiya huyi he unme se jinki talafi mumkin he unki



talafi shuru kar de. Jaise ye dekhe ki apni pichhli zindagi me meri namaze chhuti he ya nahi? Insaan jis din baalig ho jaata he us din se us par namaz farz ho jaati he chahe vo ladka ho ya ladki ho.

Ladke ka baalig hona ye he ki baalig hone ki nishaniya jahir ho jaye aur ladki ka baalig hona ye he ki uski mahavari shuru ho jaye. Aur baalig hote hi dono par namaz farz ho jaati he.

Isliye tafsili tauba karte waqt sabse pehle ye dekhe ki jis din se baalig huva hu us din se aaj tak meri koyi namaz chhuti he ya nahi? Agar nahi chhuti to is par Allah taala ka shukr adaa kare.

Aur agar chhuti he to fir iska hisab lagaye ki mere jimme kaunsi namaz kitni baaki he.



Agar puri tarah thik-thik hisab lagana sambhav nahi he to fir mohtaata andaaza lagaye.

Agar baalig hone ki tarikh yaad nahi he to fir chaudah saal ke baad se hisab lagaye. Isliye ki hamare ilako me chaudah saal pure hone par bachche baalig ho jate he. Isliye ye andaaza lagaye ki chaudah saal se lekar aaj tak kitni namaze kaza huyi hogi. Iska ek mohtaata andaaza lagale.

Andaaza lagane ke baad kisi book me note karle. Jaise andaaza lagane ke baad pata chala ki teen saal ki namaze baaki he. Ab book ke andar likhle ki teen saal ki namaze mere jimme he aur fir aaj hi

se unko adaa karna shuru kar de.

Ye “Kaza-E-Umri” kehlati he.



KAZA-E-UMRI ADAA KARNE KA TARIKA

Kazae Umri ki adaygi ka tarika ye he ki har farz namaz ke saath ek kaza namaz padhna shuru kar de. jaise fazar ke saath fazar, johar ke saath johar, asar ke saath asar, magrib ke saath magrib, isha ke saath isha.

aur har kaza namaz ki niyat ka tarika ye he ki agar fazar ki namaz kaza kar raha he to ye niyat kare, ki mere jimme jitni fazar ki namaze kaza he unme se sabse pehli fazar ki namaz padh raha/rahi hu.

issi tarah johar ki namaz kaza karte waqt ye niyat kare ki mere jimme johar ki jitni namaze kaza he unme se sabse pehli

johar ki namaz padh raha/rahi hu. issi tarah asar, magrib aur isha me niyat kare. aur aaghle din fir yahi niyat kare aur usse aaghle din fir yahi niyat kare.



NAMAZO KE FIDYE KI VASIYAT

Aur apni book ke andar ye likh de ki me aaj ki tarikh se kazae umri shuru kar raha hu. Aur har namaz ke saath ek namaz padh raha hu aur teen saal ki namaze mere jimme kaza he.

Agar kaza namaze puri hone se pehle mera intekal ho jaye to baaki namazo ka fidya mere tarke (chhode huye maal) me se adaa kar diya jaye. Agar Aap ne ye vasiyat nahi likhi to fir variso ke jimme ye wajib nahi hoga ki ve aap ki namazo ka fidya adaa kare, kyuki ye tumhara

maal us samay tak tumhara
he jab tak tumhari aankh
khuli huyi he.



Jab maut ki bimari shuru ho
jaati he to uske baad se vo maal tumhara
nahi rehta balki tumhare variso ka ho
jaata he. Aur ab tumhare liye us maal me
sirf ek tihayi ki had tak tasarruf karna
jayaz he.

Ek tihayi se jiyada tasarruf karna jayaz
nahi.

Isliye agar tumne namazo ka fidya adaa
karne ki vasiyat nahi ki to aur tumhare
variso ko lakho rupiye mil gaye ho tab
bhi un par ye wajib nahi he ki ve tumhari
namazo ka fidya adaa kare.

Ha agar ve apni khushi se tumhari
namazo ka fidya adaa kare to unko
ikhtiyar he.

VASIYAT LIKHNI CHAHIYE



Isliye har adami ko ye vasiyat likhni chahiye ki agar me apni zindagi me apni namazo ki kaza na karsaka to me vasiyat karta hu ki mere tarke (chhode huye maal) se meri namazo ka fidya adaa kiya jaye, aur saath me namaze padhna shuru kar do.

Agar ye do kaam karliye to fir Allah taala ki rahmat se ummid he ki maanlo agar namaze puri hone se pehle hi mar gaye to inshaallah maafi ho jayegi.

Lekin agar ye do kaam na kiye, na to vasiyat ki aur na hi namazo ko adaa karna shuru kiya to iska matlab ye he ki namaz jaise aham aur jaruri farize se ye adami laparvah he.

AAJ HI SE AADAYGI SHURU KARDU

Duniya ke sare kaam-dhandhe chalte

rahenge lekin har insaan ke liye sabse jaruri kaam ye he ki vo ye dekhe ki mere jimme kitni namaze baaki he, agar baaki he to aaj hi se unko adaa karna shuru kar de, kal par na taale.



Ye shaitan badi ajib chiz he, ye insaan ko is tarah behkata he ki insaan ko pata bhi nahi chalta ki mujhko shaitan behka raha he.

Chunanche ye shaitan musalman ke dil me ye khayal nahi daalega ki namaz koyi jaruri chiz nahi he ki isko chhod do, iski koyi ehmiyat nahi he, balki dil me ye khayal daalega ki namaz vaise to badi jaruri chiz he lekin aise waqt me namaz shuru karo ki uske baad pabandi se padho.

Isliye aaj to jara tabiyat maail nahi he kal

se namaz shuru karenge ya parson se shuru karenge, kyuki agar tumne namaz shuru karke kal ko chhod di to ulta tum par vabal hoga.



Isliye abhi mat shuru karo, Pehle fala kaam nimta lo aur hafte-das din ke baad shuru karoge to fir pabandi ho jayengi. Shaitan talata rehta he.

Chunanche jis kaam ki vajah se namaz ko talaya tha jab vo kaam ho gaya to aaghle hafte aur koyi kaam saamne aa-jayega. Issi tarah shaitan aaj ko kal par aur kal ko parso par talata hi chala jayega aur fir zindagi bhar vo “kal” nahi aati.

AAJ KA KAAM KAL PAR MAT TAALO

Kaam karne ka raasta yahi he ki jis kaam ko karna he usko taalna nahi he. Us

kaam ko aaj hi se aur abhi se aur issi waqt se shuru kar diya jaye tab to vo kaam ho jayega. Lekin agar tumne usko taal diya to uska anjaam ye hoga ki fir vo kaam nahi ho payega.



Issi wajah se ek Hadees me Rasulullah ﷺ ne irshad farmaya jab subah ka waqt ho to shaam ka intezaar mat karo, aur jab shaam ka samay ho to subah ka intezaar mat karo, aur apne aap ko qabar valo me samjho. Goya ki me aaj qabar me jane vala hu. Isliye kisi kaam ko taalo nahi.

SEHAT AUR FURSAT KO GANIMAT JANO

Baharhal jab guzre zamane ki namaze adaa karni hi he to fir intezaar kis baat ka he? Jab ye jaruri kaam he to isko fauran karo. Ab Allah taala ne sehat de rakhi he. Kya pata kal ko bimari aa-jaye aur uski

vajah se namaz adaa na kar sako.



Ab to Allah taala ne faragat de rakhi he, kal ko ye faragat baaki rahe ya na rahe.

Abhi to Allah taala ne namazo ki talafi ka jazba diya huva he, kal ko ye jazba baaki rahe ya na rahe.

Isliye jab namazo ki adaygi ka khayal aaya to usko taalo nahi, balki abhi se aur issi waqt se shuru kar do.

KAZA NAMAZO KI ADAYGI ME SAHULIYAT

Kaza namaz ke liye Allah taala ne ye sahuliyat rakhi he ki usko aise waqt me bhi padha ja-sakta he jis waqt me dusri namaze nahi padhi ja-sakti.

Jaise subah sadik ke baad se suraj nikalne tak koyi nafil ya sunnat padhna jayaz nahi.

Lekin kaza namaz ki is waqt bhi ijazat he, ya jaise asar ki namaz ke baad se suraj ke chhupne tak koyi nafil ya



sunnat nahi padh sakte, yaha tak ki tavaf ki do rakate bhi asar ke baad padhna jayaz nahi.

Balki agar kisi ne asar ki namaz ke baad kayi tavaf karliye he to uske liye hukam ye he ki vo magrib ki namaz ke baad tamam wajib tavaf ek saath adaa kare.

Lekin kaza namaz us waqt bhi jayaz he.

Allah taala ne ye sahuliyat aur aasani isiliye di he ki musalman ko jab bhi apni kaza namazo ko adaa karne ka khayal aaye to vo ussi waqt se adaa karna shuru kar de, uske liye koyi rukavat naho.

JAAGTE HI PEHLE FAJAR KI NAMAZ ADAA KARO

Ek Hadees me Rasulullah ﷺ ne irshad

farmaya ye irshad yaad rakhne kahe, khas taur par un logo ko yaad rakhna chahiye jinki namaze kisi wajah se kaza hoti rehti he.



Farmaya ki agar koyi shakhs namaz se so gaya aur nind ki halat me namaz ka waqt guzar gaya aur jab jaaga to waqt guzar chuka tha.

Ya koyi shakhs namaz padhna bhul gaya aur us waqt yaad aaya jab namaz ka waqt gujar chuka tha, to aise shakhs ke liye Rasulullah ﷺ farma rahe he ki jaise hi vo jaage aur jis samay usko yaad aa-jaye to fauran namaz padhle.

Kyuki jis waqt usko namaz padhna yaad aaya uske liye namaz ka samay vohi he. (musannaf ibne abi sheba jild 2 pg 64)

FAZAR KE LIYE JAAGNE KA INTEZAM KARLO



Jaise koyi shakhs uthne ke liye pura inteizam karke soye.

Yani kisi shakhs ko jagane ke liye keh diya aur ghadi ka alaram bhi laga diya lekin uske baavajud waqt par aankh nahi khuli aur us waqt aankh khuli jab suraj nikal chuka tha, to chunki jaagne ka inteizam karke soya tha isliye inshaallah gunah nahi hoga bashart ki jaise hi aankh khule to us waqt pehla kaam ye kare ki vaju karke namaz adaa kare.

Isliye ki uske liye yahi namaz ka samay he. Us samay ye na soche ki namaz kaza to ho hi gayi chalo baad me padhlunga. Ab to jis waqt bhi padhunga kaza hi hogi. Balki ussi waqt namaz padhle, usko aaghe na taale. Agar ye karliya to namaz

kaza karne ka gunaah bhi nahi hoga, aur agar jaagne ka intezaam nahi kiya tha to fir gunahgar hoga.



Allah taala ne kaza namaz ke liye itni aasaniya rakh di taaki, bande ke jimme namaz chhodne ka vabal aur kaza ka boz narahe. isse malum huva ki Allah taala aur Allah ke Rasul ﷺ ham par bade meharban he. isliye har musalman ko iski fikar karni chahiye ki uske jimme namaz ka koyi hisab baaki narahe.

Allah taala ham sabko iski taufik ataa farmaye. aamin.

ZAKAT KA PURA-PURA HISAB KARO

Dusri chiz “zakat” ka bayan farmaya. Zakat ki ehmiyat bhi namaz ke barabar he. Jaha Quran karim me namaz ka hukam aaya ussi ke saath zakat ka

hukam bhi aaya.

Farmaya tarjuma- aur namaz
adaa karo aur zakat adaa
karo. (Sure bakra/ayat 43) “zakat”



ka bhi yahi hukam he ki tauba ke
mukammal aur pura hone ke liye ye
jaruri he ki adami thik-thik ek-ek paise
ka hisab karke zakat adaa kare.

Hamare samaz me zakat ke bare me bhi
badi laparvahi paayi jaati he.

Jo musalman Allah taala ke fazal aur
karam se zakat dene ka ehtimam karte
he aur zakat nikalte he ve bhi zakat ka
pura hisab sahi karke bahut kam nikalte
he, balki vaise hi apne maal ka andaaza
karke zakat de dete he.

Hamari tajir biradari me andaaza karke
zakat nikalne ka jiyada rivaaj he, halaki
zakat nikalne ka pura sahi tarika ye he ki

apne maal ka pura sahi hisab karke fir zakat nikalni chahiye.



ZAKAT KI EHMIYAT

Baharhal tauba ke mukammal aur pura hone ka ek lazmi hissa ye he ki maal ka pura-pura hisab karke zakat nikali jaye.

Aap ne dekha ki Sarkare Do Aalam ﷺ duniya se jate waqt is baat ki nasihat farma rahe he ki namaz aur zakat ka ehtimam karo.

Ye do chize to Rasulullah ﷺ ne Allah ke huquq ke bare me zikar farmayi.

MAATEHATO KE HUQOOQ KI EHMIYAT [BANDO KE HUQOOQ]

Iske baad teesri chiz “bando ke huqooq” mese bayan farmaya iska shabdik arth ye he ki un chizo ka khayal rakho jo tumhare dahine haath ki milkiyat he.

Arbi bhasha me is shabd se “gulam” aur “baandi” murad hote he.



Quran karim me bhi ye shabd issi arth me bar-bar istemal huva he, pehle zamane me gulam aur baandiya hoti thi jo insaan ki milkiyat hoti thi isliye is shabd ka jahiri matlab ye he ki gulamo aur baandiyo ka khayal rakho, unke saath achchha suluk karo aur unke huqooq puri tarah adaa karo.

“MA MA-LAKAT AIMAANUKUM” ME TAMAM MAATEHAT DAKHIL HE

Mere walid Hajrat Mufti Muhammad Shafi sahib (rh) farmaya karte the ki yaha par lafz “ma ma-lakat aimanukum” me sirf gulam aur baandiyo ki baat nahi he balki is lafz se har tarah ke maatehat murad he.

Chunanche Hajrat walid (rh) iska tarjuma 'maatehat log' se kiya karte he.



Isliye naukhar, mulazim sab isme dakhil he. Issi tarah jo shakhs dusre logo par amir (hakim aur sardar) ho, us amir ke maatehat jitne log ho ve sab isme dakhil he.

Aur isme aurate bhi dakhil he, kyuki Allah taala ne gharane ka amir mard ko banaya he aur aurat ko uska maatehat banaya he. Isliye is shabd me aurate bhi dakhil he.

Baharhal Rasulullah ﷺ ne kitna thos lafz bayan farmaya jisme tamam maatehato ke huquq dakhil ho gaye.

MAATEHAT APNA HAQ NAHI MAANG SAKTA

Is lafz ke jariye Rasulullah ﷺ ne ye bata

diya ki jo log bhi tumhari maatehati me he aur jin par Allah taala ne tumko hakim banaya he, unke huquq ka khas taur par khayal rakho.



Iski takid isliye farmayi ki jo adami barabar ka hota he vo to kisi bhi waqt apne haq ka mutalba kar leta he. Lekin jo bechara maatehat he uske liye apne haq ka mutalba karne me rutba aur darza rukavat he.

Kabhi-kabhi vo apne haq ka mutalba karne me bezaban hota he.

Isliye jab tak tumhare dil me Allah taala ka khauf nahi hoga aur jab tak tumhare dil me is baat ka khayal nahi hoga ki mujhe khud iske huquq (adhikaro) ka khayal rakhna he, us samay tak uske huquq thik-thik adaa nahi ho sakte.

NAUKAR KO KAMTAR MAT SAMJHO



Issi tarah aaj kal jo mulazim aur naukhar hote he unko apne se kamtar aur hakir samazna badi jahalat ki baat he.

Agar tumne kisi ko apna naukhar rakha he, chahe vo ghar ke kaam ke liye hi kyu na rakha ho, sirf itni baat he ki tumne uske saath ek muaahida (agreement) kiya he vo naukhar muaahide ka ek paksh he.

Tumne uski sevae kharidi he, aur usne apni sevae tumhe bechi he, aur uske badle me tumne usko paise aur tankha (pagar) dena tay kiya he.

Isliye tum bhi muaahide ke ek farik (paksh), ho aur vo bhi muaahide ko ek farik (paksh) he.

TUM AUR TUMHARA NAUKAR DARJE ME BARABAR HE



Maan lo ki tum kahi bazaar me kisi dukan par javo aur dukandar se koyi sauda kharido.

Tum usko paise de rahe ho aur dukandar sauda de raha he, to kya is len-den karne ke natije me tumhara darza jiyada ho gaya aur dukandar ka darza kam ho gaya? Nahi! Balki tum dono barabar ke farik ho. Tum paise de rahe ho aur vo sauda de raha he.

Issi tarah tumhara mulazim aur tumhara naukhar bhi is mayne me tumhara barabar ka farik he ki tum paise de rahe ho aur vo apni sevae de raha he.

Isliye darje ke etibar se usko kamtar aur hakir samazna aur usko apmanit nazro se dekhna kisi tarah bhi jayaz nahi.

TUMHARE NAUKAR

TUMHARE BHAII HE

Ek Hadees me Rasulullah ﷺ ne irshad farmaya ki tumhare khadim, naukhar aur mulajim sab tumhare bhai he.

Sirf itni baat he ki Allah taala ne unko tumhara maatehat bana diya he.

Isliye unko ussi khane me se khilavo jo tum khate ho, aur ussi kapade me se pehnavo jo tum pehante ho. (Bukhari) Rasulullah ﷺ ne maatehato ke bare me ye shiksha di.

Ye nahi ki vo agar tumhara naukhar ho gaya to ab vo janwar ho gaya. Aur fir uske saath janwaro jaisa suluk karo aur uske saath insult bhara vyvahar karo.

Are vo mulajim tumhara bhai he, uske saath bhaiyo jaisa suluk karna chahiye.



ALLAH TAALA KO TUM PAR JIYADA KUDRAT HAASIL HE



Hadees sharif me aata he ki ek bar Rasulullah ﷺ Hajrat Abu Masud Ansari (rd) ke pas se gujre, vo apne gulam par gussa kar rahe the aur daat rahe the, aur karib tha ki vo us gulam ko mare.

Jab Sarkare Do Aalam ﷺ ne unko dekha to unse farmaya ki jitni kudrat tumhe is gulam par haasil he, Allah taala ko usse jiyada tum par kudrat haasil he. (Muslim Sharif)

Isliye agar tum iske saath gusse ka mamla karoge ya isko maroge ya iske saath jiyadti karoge to Allah taala iska badla tumse lege.

Abu Masud Ansari (rd) ki shaan dekhye ki gussa aa-raha he. Gusse ki halat me he aur gulam ko marne ke karib he, aur

gulam ko marne ke liye haath utha liya he.



Lekin jab Aap ﷺ ka ek jumla (shabd) suna ki Allah taala ko tum par isse jiyada kudrat haasil he jitni kudrat tumhe is gulam par haasil he.

Ussi waqt farmaya ki ya Rasulullah! Mene is gulam ko azaad kar diya. Kaha to gussa aa-raha he, usko daat rahe he, aur kaha usko bilkul azaad kar diya.

YE AHMAKANA KHAYAL HE

Kabhi-kabhi hamare dimago me ye ahmakana khayal aa-jata he ki kaash ham bhi Rasulullah ﷺ ke zamane me hote. Yaad rakhye! Ye ahmakana (murkhatapurn) khayal he.

Kyuki agar us zamane me hote to malum nahi kis gadde me gire hote. Allah taala jisko jo mukam dete he uska zarf

dekhkar dete he.

Ye Sahaba Kiram (rd) hi ka zarf tha ki vo Huzur ﷺ ki sohbat ka haq adaa kar gaye.



Sahaba Kiram (rd) apne ek-ek amal se Huzur ﷺ ke hukam ki itaat aur tamil ki misal kayam karke chale gaye. Aap ﷺ ke ek-ek kalime par unke sare jazbaat kurban the.

JIYADA SAZA DENE PAR PAKAD HOGI

Rasulullah ﷺ duniya se jate-jate irshad farma gaye ki apne maatehato ka khayal karo. Iski wajah ye he ki Allah ke huquq ki talafi tauba aur istigfar se ho jati he, lekin agar tumne apne maatehato par julam aur jiyadati karli aur vo maatehat bhi bezaban he jo tumhe kuchh nahi keh sakta to uske saath jiyadati ki talafi ka koyi raasta nahi he.

Hadees sharif me aata he ki ek bar ek Sahabi ne Aap ﷺ se puchha ya Rasulullah! Agar mera gulam koyi galti kare ya koyi galat kaam kare to me usko saza de sakta hu ya nahi?



Aap ﷺ ne jawab me farmaya ki saza to de sakte ho magar is baat ka khayal rakhna ki tumhari saza uski galti ke barabar honi chahiye.

Isliye agar tumhari saza us galti se kam rahi to Allah taala tumhara haq us gulam se aakhirat me dila denge, lekin agar tumhari saza uski galti se badh gayi to qayamat ke din uska haath hoga aur tumhara gireban hoga.

Aur Allah taala us jiyadati ka badla tumse dilvayege.

Ye sunkar vo Sahabi chikh pade aur kaha

ki ya Rasulullah! Kahi aisa naho ki mujhse jiyadati ho gayi ho.



Aap ﷺ ne farmaya ki kya Quran karim me tumne ye aayat nahi padhi? Tarjuma- jo shakhs ek zare ke barabar bhi bhalai karega vo aakhirat me apne saamne usko dekhega. Aur jo shakhs ek zare ke barabar buraai karega aakhirat me apne saamne usko dekhega. (Sure zilzala ayat 7,8)

isliye apne maatehat ko saza to do lekin taul kar do. Jitna uska kasur he kahi usse jiyada to saza nahi de rahe ho? Un Sahabi ne farmaya ki ya Rasulullah! Ye to bada mushkil kaam he, me kaha se barabari ka paimana launga.

Isliye aasan raasta ye he ki me apne gulam ko azaad hi kar deta hu.

Chunanche us gulam ko azaad kar diya.

Allah taala ne in maatehato ke itne huquq rakhe he.



RASULULLAH ﷺ KI TARBIYAT KA ANDAAZ

Jab Rasulullah ﷺ hijrat karke madina tayyaba tashrif laye to Hajrat Anas (rd) ke walid Hajrat Abu Talha (rd) aur unki walida Hajrat Umme Sulaim (rd) in dono ne aapas me mashvira kiya ki Aap ﷺ ke pas koyi khadim nahi he, ham kyuna apne bete ko Aap ki khidmat me pesh kar de ki ye Aap ki khidmat kiya karega.

Isliye ye dono miya-biwi Rasulullah ﷺ ki khidmat me Hajrat Anas (rd) ko lekar haazir huye. Us waqt ye bachche the.

Unhone aakar arz kiya ki ye hamara

ladka bada akalmand aur hoshiyar he, hamara dil chahta he ki ye Aap ki khidmat me rahe aur Aap ke liye bataur khadim ke kaam kare.



Aap ﷺ ne kabul farma liya, unke maa-baap unko chhodkar chale gaye. Hajrat Anas (rd) das saal tak Rasulullah ﷺ ki khidmat me rahe.

Is muddat me Rasulullah ﷺ ne unke saath kya ravaiya rakha? Iske bare me vo khud farmate he ki mene Rasulullah ﷺ ki das saal khidmat ki lekin is arse me Aap ﷺ ne mujhe uf tak nahi kaha aur na daata na dapta, na kabhi mujhse ye farmaya ki ye kaam kyu kiya? Aur na kabhi ye farmaya ki ye kaam kyu nahi kiya? Ye mamuli baat nahi.

Kehne ko to aasan he lekin jab koyi is

sunnat par amal karne ka irada kare to us waqt usko pata chale ki is sunnat par amal karne ke liye kitna dil-gurda chahiye.



Ham aasan-aasan sunnato par to amal kar lete he lekin ye bhi Rasulullah ﷺ ki sunnat he.

Allah taala hame in sab par amal karne ki taufik ataa farmaye. Aamin.

EK BAR KA VAKIYA

Khud Hajrat Anas (rd) apna vakiya bayan karte he ki ek bar Rasulullah ﷺ ne mujhe kisi kaam ke liye bheja ki fala kaam kar aavo. Me ghar se nikla to bahar kuchh khel-tamasha ho raha tha. Me us khel-tamashe me lag gaya aur jis kaam ke liye Aap ﷺ ne mujhe bheja tha vo bhul gaya.

Ab Rasulullah ﷺ is intezar me the ki me vapas aakar batau ki us kaam ka kya huva? Jab kaafi der guzar gayi aur me vapas nahi pohuncha to Aap ﷺ bahar tashrif laye aur jakar vo kaam khud kar liya jiske liye mujhe bheja tha.



Aap vo kaam karke vapas aaye to Aap ne dekha ki me bachcho ke saath khel raha hu.

Jab meri nazar Aap par padi to mujhe khayal aaya ki mujhse galti ho gayi. Aap ne mujhe kaam se bheja tha aur me khel me lag gaya. Mujhe sadma bhi huva aur fikr bhi huyi ki Aap ﷺ naraz hoge.

Chunanche mene Aap ﷺ ke pas jakar arz kiya ya Rasulullah! Jab me ghar se bahar nikla to me vo kaam karna bhul gaya aur bachcho ke saath khel me lag gaya.

Aap ﷺ ne farmaya ki koyi baat nahi me vo kaam khud kar aaya. Aap ﷺ ne mujh-ko na-daata na-dapta aur na koyi aur saza di.



ACHCHHE SULUK KE NATIJE ME BIGAD NAHI HOTA

Aaj ham log tavile pad lete he ki agar ham apne naukar aur apne khadim ke saath ye tarika apnayenge to vo sarfira ho jayega, vo hamare sar chadh jayega vagairah.

Ye dekhye ki aakhir ye khayal Rasulullah ﷺ ko bhi to aata hoga ki agar me sakhti nahi karunga to ye sarkash ho jayega lekin aap jaante the ki achchhe suluk ka mamla me uske saath kar raha hu uske andar adab sikhane aur talim ki salahiyat maujud he.

Chunanche us das saal ke arse me Hajrat Anas (rd) ke andar koyi bigad paida nahi huva.



Baharhal ye vo behatarin suluk he jiski misal Rasulullah ﷺ ne kayam farmayi he. Aur Aap ﷺ ne Sahaba Kiram (rd) ko jiski takid farmayi.

HAJRAT ABUZAR GIFARI (RD) KO TAMBHI

Ek bar Rasulullah ﷺ tashrif leja rahe the. Aap ﷺ ne Hajrat Abuzar Gifari (rd) ko dekha ki vo apne gulam ko daat rahe he aur vo gulam habshi tha, isliye usko ye keh rahe the ki ae habshi tu ye kar raha he?

Aap ﷺ ne jab ye alfaaz sune to Aap ne farmaya ae Abuzar! Tumhare andar abhi tak jahiliyat (islam se pehle zamane) ki

khu-bu baaki he, isliye tum apne gulam ko habshi keh kar khitab kar rahe ho.



Hajrat Abuzar Gifari (rd) ye sunkar ro pade aur fir baad me bar-bar Aap ﷺ ke is jumle ko yaad kiya karte the ki Aap ﷺ ne mere bare me ye jumla farmaya tha.

HAJRAT ABU BAKR SIDDIK (RD) KA GULAM PAR NARAZ HONA

Hajrat Abu Bakr Siddik (rd) ek bar apne gulam par naraz ho rahe the aur lanat ka kalima keh rahe the.

Rasulullah ﷺ ne jab ye jumla suna to farmaya ke siddik bhi bante ho aur lanat bhi karte ho. Kaba ke rab ki kasam! Ye dono baate ek saath jama nahi ho sakti. Agar siddik ho to lanat nahi kar sakte aur agar lanat kar rahe ho to siddik nahi

ho sakte.

Ye sunate hi Hajrat Abu Bakr Siddik (rd) kaap gaye aur jis gulam ko lanat kar rahe the usko to azaad kiya hi hoga uske alava aur bhi bahut-se gulam us din azaad kar diya.



MAATEHATO KE SAATH TAUHIN KA MAMLA NA KARO

Apne gulamo, apne maatehato aur apne naukaro ke saath mamla karne ke bare me hamare upar gaflat taari he ki jab chaha unko bura-bhala keh diya, jab chaha unko gaali de di, ya unko aisa kalima keh diya jo dil todne vala ho, ya unko insult karne aur tauhin ke andaaz me daat diya, ye sab mana he.

Isliye agar tumhara koyi naukar he to usko bhaiyo ki tarah rakho, bhaiyo jaisa

suluk karo, uske bare me ye socho ki ye bhi tumhari tarah insaan he, iske sine me bhi dil dhadakta he, iske dil me bhi khvahishe paida hoti he, iske dil me bhi jazbaat aur khyalat he, iski bhi zarurate aur hajate he.



Ye to koyi baat na huyi ki naukar ke saath janwaro jaisa suluk karo.

YE PASHCHIMI TEHZIB KI LANAT HE

Amir (sardar) aur mamur (maatehat) ke darmiyan, hakim aur mahkum ke darmiyan, afsar aur maatehat ke darmiyan jo diware khadi ki he, vo pashchimi tehzib (sabhyata) ne khadi ki he, jiske natije me aaj afsar ka mamla apne maatehat ke saath janwaro jaisa hokar rah gaya he, aaj iske asrat hamare samaz me bhi fail rahe he.

DRIVER KE SAATH SULUK



Aaj driver ke saath hamare samaz me janwaro jaisa suluk hota he, Ha! Arab valo ke andar ab tak purane islami samaz ki kuchh jhalkiya baaki he.

Ve log apne driver ko bhaiyo jaisa darza dete he, chunanche gaadi me safar karke jab kisi jagah par utrenge to us driver se kahenge “aap ka shukriya ki Aap ne hame yaha tak pohuncha diya”.

Jab kahi khana khayenge to driver ko saath bithakar khana khilayenge unke saath bhaiyo jaisa bartav karenge, ye sab purane islami samaz ki zalak he.

Hamare yaha ye rivaj he ki driver ko saath bithakar nahi khilate, khud ghar me baithkar kha lete he aur vo bahar gaadi me baitha hota he, uske khane ki

koyi parvah nahi hoti, ye sab baate hamare andar gair-islami samaz ki aa-gayi he.



Rasulullah ﷺ ki sunnat vo he jo is Hadees me bayan huyi aur Sahaba Kiram (rd) ke in vakiyat se saabit hoti he jo mene bayan kiye.

Allah taala ham sabko iske samazne aur is par amal karne ki taufik ataa farmaye. Aamin.